

THE  
VAIN INSOLENCY  
O.F.

ROME,

Challenging *SALVATION* to  
her own *FACTION*;

Discovered in Two *LETTERS*.

The first whereof was written by a Priest  
of the Church of *Rome* to a Gentle-  
woman of *Dorset*, that had got out of  
the Snares of the Popish Superstition.

The second sent by the same *Gentlewoman*  
(instructed by a Divine of the Church  
of *England*) in answer thereunto.

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*The truth endureth, and is always strong; it liveth  
and conquereth for evermore. 1 Esdras 4. 38.*

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L O N D O N,

Printed for Richard Royston, Bookseller to the  
Kings most Excellent Majesty. 1673.



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# TO THE READER.

**R**Eader, by the Letter of the *Romish Priest*, which immediately here followeth, thou wilt easily perceive, with what *craft*, and *artifice*, the *Romish Hucksters* endeavour to seduce the people of our *Church of England*, and generally all of the *Reformation*, to the *Communion of Rome*. They tell them, that they are out of *St. Peters Fold*, and therefore, of necessity, in a state of *damnation*.

The first greatness of *Rome*

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was founded in the *eminency* of the City, and the *concessions* and *indulgence* of some of the *Emperors*. But the *subtile Popes*, perceiving, that what former *Emperors* *granted*, others, in succeeding times, might *revoke*, perverted that *Text* *Mat.* 16. 18. *Tu es Petrus, &c.* Thou art *Peter*, and upon this *Rock*, &c. to the founding of a *spiritual Monarchy*, and the claim of both *Swords*, *Temporal*, as well as *Spiritual*; or, at least the *Temporal* in order to the *Spiritual*. And all *Jesuited Papists* (neither see I how any of them that submit to the third *Late-ran Council*, can be otherwise

wise

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wise minded) hold that *Princes excommunicated* may be rejected by their own *Subjects*. What good effects this *New-Gospel* doctrine wrought in the World, may appear in the *instances* of the murder of those two noble Kings, *Henry* the Third, and *Henry* the Fourth of *France*, and in that design of the Fifth of *November* amongst our selves here in *England*.

'Tis strange that all *Princes* in the World are] not alarm'd, as learned, and perspicacious King *James* of blessed memory was, with these doctrines. For whatsoever *Allegiance* the *Romanists* pretend to, yet it is evident, that

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an instance may fall out, wherein they will be forced to renounce their obedience, either to their *Pope*, or *King*.

Take heed therefore, if thou art disengaged from this *seduction*, of coming near to such snares; and if thou art (as alas too many of late amongst us have been) caught in them, break them with all speed.

That fearful instance of the Learned *Latomus* (of which thou wilt read in the Gentlewomans answer to the Priest's Letter, here annexed, will declare, that the greatest *sticklers* for Rome's interest, when they shall most need

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need it, will find little peace.  
For that may be said of this  
*spiritual*, which Solomon  
spake of the *carnal Harlot*,  
*Prov. 7. 26, 27. She hath cast*  
*down many wounded: yea ma-*  
*ny strong men have been slain*  
*by her. Her house is the way*  
*to Hell, going down to the*  
*chambers of Death.*

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The

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IMPRIMATUR

*Ex Aed. Lamb.*  
*Martii 6.*  
1672.

Tho. Tomkyns.

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## The Priests Letter.

Madam,

**S**ince my departure from you,  
 I have not forgot your enga-  
 ging Charity; what regret  
 may, I well have, that contrary to  
 your promise in the long Gallery,  
 you have forgot your Soul, so preti-  
 ous to God! Madam, return home.  
 I labour to get your dear Son Pic. to  
 return home. You may come home  
 again; no loss, Madam, like the loss  
 of a Soul, I should be glad to suffer  
 death, that you would accept of life.  
 Some years past, I was in hopes  
 the charitable Boxes of \* Lezanges \* Sealed  
 you did send me, would bring you <sup>with Cross</sup>  
 see,

*The Romish Priest's Letter,  
in again to St. Peter's Fold, out of  
which no Salvation. Sweet Jesus  
and his unspotted Mother grant you  
grace to do well by St. Francis  
Xaverius his intercession. Cordi-  
ally wished by, Madam,*

*Your engaged well wishing*

*Friend and Servant.*

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*The*

*The Gentlewomans Answer.**Sir,*

I Received your Letter, and, though I cannot despise the *zeal* of your Charity, yet (I thank God) that, through his goodness, I can now discern the *error* of it. I wish (and truly, I account my self bound thereunto, in requital of the care which you profess for my Soul) that you were your self in as good a way for Salvation, in respect of your *communion* with the Church of *Rome*, as I am, upon the account of my *return* to my dear *Mother*, the Church of *England*.

Since I saw you, I have a little better considered the *Articles* of our Church, and in them I perceive nothing commended to my Faith, but what is either expressly contained in the Holy *Scriptures*, or deducible, by very good consequence,

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quence, from them. But I am very well assured by those, that know it, that in some *Councils* lately held by your *Church*, and particularly that of *Trent*, there are divers *Canons* (to which you will expect my consent) neither agreeable to the Holy Scriptures, nor consonant to the purer ages of the Church, and yet your *Pope Pius* the Fourth, curseth all that are not of that Faith, and excludeth all from Salvation, that believe not according to the *Tenour* of them. Bishop *Morton* was a Learned man, and he took pains to examine the grounds of the peremptory decree of that *Pope*; the Book wherein he did it, is called the *Grand Imposure of the now Church of Rome*. I pray peruse it *heedfully* and *candidly*, and submit to the truths contained therein.

As for *my promise in the Long Gallery*, whereof you remind me, I confess my *error* in making

ing it; and I am told that it being unlawful in the matter (I mean to adhere to your *corrupt Church*) my sin of *rash engagement* would be heightned by performance, whereas it is so far from being any, to break it, that 'tis my *obligation* so to do. *David* rashly swore to destroy all the Males in *Nabals* Family, but, by the good counsel of *Abigail*, rather broke his oath, than proceeded to add *murder* to his *passion*. And truly, Sir, though you may think it *presumption* in me, to give advice to a person of your *calling* and *gravity*; yet when I consider that *David*, a great *Prophet*, and a *King* then anointed, despised not the good counsel of a *woman*, but said with all meekness, *Blessed be thy advise, and blessed be thou.* (1 Sam. 25. 33.) I shall not repent that I prompt these *intimations* unto you, but rather *earnestly*, yet *humbly* request you, ay, and *adjure* you in the fear of God,

God, to break your engagement to that *pestilent Society*, to which, perhaps you are as solemnly under the bond of an Oath, (for that was, I hear, Pope *Pius* his injunction to the Clergy, to embrace the *Trent Faith*) engaged, as *David* was to avenge himself.

*St. Augustine* (I have heard) was entangled in the heresies of the *Manichees*,, and we are taught in the sacred History, that *St. Paul* once *persecuted the faith of Christ*. Both these came, by Gods mercy, to the sight of their foul errors, and at last defended the *Faith*, which they had opposed.

Some of your present persuasion, and in the same degree of *Office*, have seen their Snares, and got (through the goodness of God) their feet out of them, and publickly given the account of their change; I refer you to their Books, better known possibly (and I wish accordingly considered) to your self than me.

I cannot urge you upon more weighty terms, than you are pleased to prompt unto me, *the due remembrance of the worth of your immortal Soul.*

Sir, I desire to emulate your own Charity to my self, and say in your behalf, as you say in mine, *I should be glad to suffer death, that you would accept of life.* No loss you say (and you say truly in it, for you speak in conformity to the language of Christ himself, *What shall it profit a man, if he should gain the whole World and lose his own Soul?*) like the loss of a Soul. Precious it is to God, and should it be vile to our selves, to whom the *damage* will be only prejudicial? God the Father sent his Son to redeem it, God the Son shed his blood to ransom it, and the Holy Spirit is pleased to seal it with *his* signature, as the peculiar *treasure* of God. d

Now then, I beseech you, Sir, at weigh with your self the *dange* is

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Now then, I beseech you, Sir weigh with your self the danger

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you expose this precious Soul of yours unto, and not your own only, but the Souls also of as many, as you win to your own error, whilst you tell them, as you do me, *that Salvation is not to be had out of St. Peter's Fold*, meaning thereby, the present Church of Rome; in which (to speak my mind freely to you) I think that Salvation can very *scarcely*, if at all, be procured by those of it, that dye in the constant defence of the pernicious errors maintained generally by all that adhere unto it.

To speak nothing of the manifold, and gross deviations of your Church from both Sacred Scripture, and primitive antiquity; as *half-Communion, the absurd doctrine of Transubstantiation, Purgatory, Divine Service in a tongue not known to the people, that should perform it, &c.* I say to speak nothing of these, what strange expressions fall from your own

Pen

Pen in the little Note, which you sent me; *Sweet Jesus, and his unspotted Mother, grant you grace to do well, by St. Francis Xaverius his Intercession?*

Had you commended me to the grace of Christ alone, you had done it with good warranty from St. Peter, in whom you boast. Thus speaketh he, Epist. I. 5. 10. *The God of all grace, &c. make you perfect, stablish, strengthen, settle you.* Christ with the Father and the blessed Spirit are one God you know; from any of the blessed Persons, we may ask Grace, and wish it for others, securely. But to crave it from *Creatures* (such is the Blessed Virgin, though never so glorious) is very dangerous, if not blasphemous.

If I be not mistaken, Divines make it an argument of the Divinity of the second, and third Persons in the Holy Trinity, that in the Scripture stile, Grace is wished from them, in conjuncti-

20 *The Romish Priest's Letter,*

on with the first. Thus the rest of the Apostles salute, and thus they frequently take their leave of the Churches to which they write. \* No mention in these forms of the Blessed Virgin, she is never joined to the Holy Trinity in such prayers for Grace; and indeed if God (as St. Peter speaks) be the Author of all Grace, what Grace need we ask of the Blessed Virgin?

\* 1 Cor.

1. 3.

2 Cor. 13.

14.

And then again, I am a little startled at these words, *unspotted Mother*, if you mean no more by it, than that the Blessed Virgin since her death is discharged from all sin, and defilement incident (through the fall of our first Parents) or rather unavoidable to our humane Nature, I can easily admit the term *unspotted*; but if by the word *unspotted*, you insinuate our Ladies *immaculate conception*, I expect better reasons, than ever yet I have heard alledged, before I can sign such an Article

Article

Article with my faith. I am told, that Saint *Anselm* saith, that the Mother of our Lord was conceived in sin, and why we should not believe him, speaking so agreeably to the language of the Holy Spirit, which exempts none, but our Lord himself, from the *common Contagion*, I see no reason.

What were the Vertues of your Saint *Francis Xaverius* (to whose *intercession* also you think fit to commend me) to me is uncertain; but this I am most sure of, that the *intercession* of our Blessed Saviour with his Father, is sufficient for me; that he hath commanded all, *that labour, and are heavy laden, to come unto him. Mat. 11. 28.* and that such as *do come unto him, he will in no wise cast out, John 6. 37.*

I confess, when I made my application to you, I was in great trouble; and for my sudden ease, was ready to flie unto any profession, that would offer me pre-

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*sent relief.* Alas, you know, people falling from an high place, catch at any thing within their reach; if sharp *swords*, or red hot *Irons* were in their way, they would lay hold on them. It was (I now percieve) no small *stupidity*, and *blindness* in me, that I did not so fully, as I should have done, consider the *excellent constitution*, and *pure doctrine* of our *Church of England*. For therein I now see all the comforts, that can be imagined requisite unto *distressed souls*, are abundantly offered unto me. I have the *Scriptures* accurately translated; I have the sense of my dear Mother, in exact conformity to them, laid before me in our 39 *Articles*; I may have access unto my *Confessor*, in all cases of my perplexities, and I find such of our Priests, to whom I have made my *applications*, *compassionate*, *grave*, and *faithful* unto me. But they tell me (and I am very well pleased

pleased to hear it from them) that I must not be discouraged, though I find not that present ease that I long for. Upon my profession of repentance, and faith in Christ, they are ready to dispense unto me the benefit, and blessing of their absolution, but if I find not presently that *transport* of rejoycing, which (it may be) I too hastily catch at; they advise me, not to be too much discouraged, but to wait the Lords leisure; who will have us, even after he hath received us to pardon, sometimes by experience find the truth of that speech in the Holy Prophet *Jerem. 2. 19.*

*It is an evil and bitter thing that thou hast forsaken the Lord thy God and that my fear is not in thee, saith the Lord God of Hosts.*

They support me with this assurance, that if I *repent*, and *believe* the Gospel, *I shall certainly be saved*, and if any offer me *Consolation* upon other terms, they do but de-

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lude me. Whatsoever my discouragements are, they exhort me to *patience*, and the doctrine is the more satisfactory unto me, because I see it to be agreeable to that meek resolution of the Church in the holy Prophet *Mic. 7. 9.* Where, in her affliction, I see her pitching upon this conclusion, and saying, *I will bear the indignation of the Lord, because I have sinned against him.*

I am not at all affrighted at your denial of *Salvation to all out of Saint Peter's Fold*; I am sure that all *penitent Believers are of the Fold of Christ*, in which, except St. Peter himself had been a *sheep*, as well as a *Pastour* under the great *Shepherd*, he had undoubtedly perished. He preached as well, and as good *doctrine* at other places as he did at *Rome*; and the rest of the Holy Apostles, wheresoever they preached, delivered the same truths, that he did, to the Church of Christ.

If



If *Rome* in succeeding times (by being the seat of the Emperours) became a more eminent City than her *sisters*, and the Bishops of it obtained any *extraordinary priviledges* by their favours; all these things are *extrinsecal* to the substance of the Christian Faith; which, when *Rome* ceased to deliver in that *purity* wherein *St. Peter* taught it, she can with no better *pretensions* lay claim to *Saint Peter*, than the *Jews* of old did to *Moses*. Whom Christ tells (notwithstanding all their *boasting* in him) that they did not believe his *writings*. And truly I think the same might now be said in several instances, to those of *Rome*, in reference to *St. Peter*, of whom she glorieth. Had they believed *St. Peters* writings, they would never condemn those Churches, as *Heretical*, which in no point deny them.

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I do not, Sir, profess my self able to contest with one of your profession, neither have I, to provoke you to *disputation*, written so large an answer to your few lines. But Saint *Peter*, to whose *Fold* you invite me, and in whose *Fold* (not excluding the rest of his Fellow-Apostles, for the names of all the Twelve were written in the twelve *foundations* of the *Holy Jerusalem*, *Apocal.* 21. 14.) because we adhere to his doctrine, we believe that we of the Church of *England* now live, giveth me warrant to speak what I here declare, when he thus exhorteth us 1 *Epist. Chap. 3. Vers. 15.* *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. In that meekness and fear, thus commended unto us by ours, as well as your Saint Peter, nay more ours than yours, nay* (give me

*with the Answer thereto*

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me leave to say it ) *ours*, and  
not *yours*, in our matters of *dis-*  
*ference*, I humbly give you this  
Answer, and rest,

Sir,

*Novemb. 27.* *Your assured Friend,*  
1672.

*and humble Servant*

*in Christ.*

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*Postscript.*

*Postscript.*

Sir,

**B**Ecause you tell me, in effect, that I must be *dann'd*, if I should die out of the *Communion* of your Church, give me leave (in regard, that I am not so well able to *argue rationally*, as to observe *Historical passages*, which sometimes are *Commentaries* upon *disputable* truths) to acquaint you with a short History, which I minded, when I heard it, the more heedfully, because it discharged me from that fear, which your *Severity* is apt to beget in the minds of *unsettled Protestants*. 'Tis this; and you will find it, as my Friend, who translated it out of *Latin* for me, assureth me, in the third part of *Solomon Glassius* his exposition of the Gospels, page 277, and 278. *Jacobus Latomus* was in exceeding great reputation amongst the *Divines*

Divines of our time, because he had written against the Lutherans somewhat more learnedly, than either Clitopheus, or Eckius, or Rossensis; and all thought him a person of candour, and that he had written according to the conviction of his own conscience.

This Person, when he drew near his death, commanded our Masters to be called, and as they stood by him, with groans and deepe-fetcht sighs, said; I therefore commanded you to be called, that I might testifie unto you, that the doctrine of Luther, which you furiously persecute, is the true doctrine of Christ, the Apostles, and the Church, and this, which you defend is impious, and diabolical; and I my self, for certain writings of mine, which I have lately, against the conviction of my conscience and knowledge, set forth against the Lutherans, to gratifie you, am a damned man.

When in horror and astonishment

went at this speech, they looked one on another, and those that were more ingenuous, exhorted him, not to despair of the mercy of God; although he were perswaded, that he had done wickedly; He, commemorating many passages concerning the punishments and exile of godly men, who by his instigation were either slain or banished, at last, with groanings, added; in vain you labour to comfort me, for I certainly know, that I am damned, and with these words gave up the Ghost. *Glossius* affirmeth that he received this History out of *D. Alesius* in his Exposition of the 41 Psalm. And truly, Sir, though you may perhaps condemn it, as a Fable, yet for my part, I am so far from distrusting the truth of it, that I wonder, that many of your best Scholars do not leave this World in the same convictions; and indeed, it is very probable, that they do, and some times declare as much. But such confessions are like  
like

like the *Guard of Souldiers Narratives* of our Saviours *Resurrection*, they are strangled (as the Male-children were commanded to be in *Egypt*) as soon as they are born, if not by *bribery*, yet by *interest*, which knows no *ingenuity*, nor will admit of any *discoveries*, against its own *concerns*, though never so *pernicious*. I wish you a better temper, and in that hearty desire, commend you to the God of *truth*, assuring you, that I will never be (by Gods assistance) moved from the *profession of that holy Religion*, wherein now I stand, though I shall ever be ready to testify my thanks to you, for your charitable affections, and remain

*Yours, in all Christian*

*affection and service.*

*Sir,*

Sir,

**A**FTER my Letter was written, but before it was sealed, I considered a little, what your Saint *Francis Xaverius* his merits might be, unto whose *Patronage* you are pleased to commend me. I am informed, that he is a Saint of a late *Canonization*; first a Profelyte of, and then a Confederate with *Ignatius de Loyola*; and truly, I think, not far from some of his *Enthusiastical raptures*. He, with *Ignatius*, indeed got Pope *Paul* the thirds approbation to be allowed with some others, as a *Religious Society*, in the year 1540. But there is an expression in that Popes Letters

\* *Vid. Re- (of Grant)* which may beget  
 ent. *Jesui-* a *jealousie*, that the Pope had an  
 sic. eye to the service he might have from them, as well as to the devotion of the men, if at least he thought them devout. His words



I hear, run thus. *We have lately heard, that Ignatius de Loyola, and Peter Faber, and Francis Xaverius, &c. inspired (as 'tis piously believed) with the Holy Ghost, coming from several quarters of the World, met together, and being confederate into a Society, have renounced the snares of this World, and for ever devoted their lives to the service of our Lord Jesus Christ, and of us, and of our successors, the Bishops of Rome, &c.*

I suppose the Pope might have so much of *humane frailty* in him, as to take all in good part, that such *sworn Servants* of his should enterprize.

Upon these grounds I believe the following Popes, *Gregory the fifteenth, and his successor Urbanus the eighth, had such high estimation of this Francis; inso-* much that the one declared him a *Saint*, and the other *Canoni-*

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zed him. I am told, that he had so behaved himself in preaching to the *Indians*, that he is called their *Apostle*. But truly, to speak my mind freely to you, *his achievements* there, seem to me very difficult to be believed. I doubt, whether all the *miracles* of Christ, and his *Apostles* recorded in the Scripture may be equal to those mentioned in *Urban's* Letters for the *Canonization* of your *Xaverius*.

'Tis said in them *that he defixed his eyes*, in his *exstaltick raptures*, on the Heavens; that his whole body, by *divine force*, would be *elevated* from the earth, and his face so inflamed, that it would represent *Angelical clarity*; and he would cry out, *it is enough Lord, it is enough*. And, when he said Mass (the abomination, as 'tis now celebrated, of your *Romish* Service, as the Learned Doctor *Brevint* excellently

lently shews us) he would be so alienated from his senses (which indeed I believe) that the Ministers present in the service could not, in some competent time, by pulling his Garments, excite him to his attendance on the Work he had in hand. And otherwise, the people could observe him advanced (wondring at the miracle) a Cubit above the earth. He wore such tattered Rags (and is this a piece of merit?) that the Boys sometimes would mock, and deride him. Of the like nature is his frequent walkings on the hot Sands, and on Thorns themselves, drinking the polluted waters, with which he had washed the soars of diseased people. And then, his ability to speak the Languages, which he never learnt, and to be understood, some times, by men of several tongues, when he spake one, that

*The Romish Priest's Letter,*  
 was strange to the *Auditours*, till  
 he began to preach, is as much,  
 if not more, than what was  
 granted to the blessed *Apostles* at  
 the *Feast of Pentecost*. 'Tis  
 strange to me, that he should  
 cast a *Crucifix* into the *Sea*, to  
 still the *Waves*, and stranger  
 yet, that having lost it by vio-  
 lence of the *storm*, it should be  
 brought to him, as he walked on  
 the *Shore*, in the mouth of a *Sea-  
 Crab*.

I marvel (though you read  
 this, and much more as *Romun-  
 tick* in the *Popes Letters*) that  
 you can credit all this done by  
 a person, about an *hundred* years  
 since; especially seeing the  
*Learned Fathers* about four hun-  
 dred years after *Christ*, judged  
 the age of miracles to be past,  
 and our belief of those only,  
 that are recorded in the *Holy  
 Scriptures*, to be sufficient now  
 for our present *Satisfaction*.  
 Besides

with the Answer thereto.

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Besides, were the *miracles* reported to have been done by him *true*, and the man as good, as you think him to have been, I conceive his *intercession* for any particular person to be a point *uncertain*, and truly, as long as we have the intercession of Christ, altogether *superfluous*.

I am resolved therefore, to leave your *Xaverius* to the quiet enjoyment of the *felicity*, which he hath obtained (if at least he be in a state of *bliss*) and to give him no *interruption*, in any concerns of my Soul.

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F I N I S.

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## Errata.

**I**N the second Page to the Reader, l. 20. for  
third & fourth, vid Concil. Lateran. sub Inno-  
centio 3<sup>o</sup> cap. 3. de Hæretic.

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